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of theory. With the several works of the type of this *Tutorial Arithmetic* now in the field, there is no excuse for backwardness in teaching arithmetic.

DER NEO-LAMARCKISMUS UND SEINE BEZIEHUNGEN ZUM DARWINISMUS. Vortrag gehalten in der allgemeinen Sitzung der 74. Versammlung deutscher Naturforscher und Aerzte in Karlsbad am 26. Sept. 1902, mit Anmerkungen und Zusätzen herausgegeben von *Dr. Richard von Wettstein*, Professor an der Universität Wien. Jena: Verlag von Gustav Fischer. 1903. Pages, 30.

The papers epitomising the scientific research of the nineteenth century which were read at the Convention of the German Naturalists and Physicians at Hamburg in 1901, were unanimous in the opinion that the theory of descent constituted the general signature of the inquiries of the hundred years just closed. One aspect only, in the opinion of Professor Wettstein, was not sufficiently emphasised, viz., the growing ascendancy of the Lamarckian doctrine of evolution; and he has accordingly endeavored in the present pamphlet to make good this deficiency. He reviews the general situation, and as a botanist offers certain considerations from his own science to show that the Lamarckian principle is coördinate in importance with the Darwinian. It is not possible to explain all the phenomena of the formation of new species by either of these principles exclusively. The Lamarckian and Darwinian views are not incompatible, but are equally justified as explanatory factors. Mutation and selection, inclusive of crossing, explain the rich variety of the organic world, but are insufficient to account for the gradual advancement of the general level of organisation. "In direct adaptation," he says, "we have a phenomenon which in response to the requirements of life brings about a gradual transformation of the organism, which, as the conditions of life are modified, produce a differentiation of the organs, permitting uninfluenced organs to persist, though in a reduced or latent form."

DIE DOGMEN DER ERKENNTNISTHEORIE. Von *Fred Bon*. Leipzig: Verlag von Wilhelm Engelmann. 1902. Pages, viii, 349. Price, 7 Marks.

The preface of Mr. Bon's work is an allegory. The form of exposition is a dialogue somewhat in the fashion of Berkeley,—a style of writing now slightly antiquated, but not without its importance. The spokesmen are Misodogmos and Epistemos, who is Mr. Bon himself in disguise. The discussions take the form of criticisms of (1) the Berkeley dogma, (2) the Aristotelian and Hume dogma, (3) the Kant dogma, (4) the Locke dogma, and (5) the Descartes postulate. The study of the works of these great epistemologists has led Mr. Bon to the conclusion that knowing in the epistemological sense is fundamentally different from knowing in the scientific sense, and that therefore the propositions which have been established as correct with regard to the one have no application whatever for the other. The dogmas of epistemology have, in fine, made it impossible for the results of epistemological research to hold good for the individual sciences. The solution is